

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The good we can accomplish in this world is small. The good that all men in all ages could accomplish if they would, is vast. But in order that this may be done, each working being must serve his own generation, and do his part to render the next generation more efficient."—T. D. WOOLSEY.

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"MORMONISM" IN THE LIGHT OF REASON.

THERE is one thing pertaining to our faith which it is impossible for any one to prove, and that is, that the Father and Son have not revealed themselves to Joseph Smith. In order for a person to prove that, he would have to know everything that the Father and Son have done, for if they have done *one* thing which he does not know of, that may be that they have revealed themselves to Joseph Smith.

How often, after we have borne testimony to people concerning this great latter-day revelation, they have turned away from us in apparent disgust, and exclaimed, "Absolutely absurd!" Now, there is nothing absurd connected with this proposition. It would, indeed, be absurd if it declared that to be a fact which is clearly impossible. But no one who believes in the existence of God—in His wisdom, goodness and power—believes that it would be impossible for Him to reveal Himself to man. To deny that God could do such a thing would be to deny His power, and no one would be foolish enough to do that. Therefore, as far as God is concerned, it would not be impossible for Him to give such a revelation. This the opponents of "Mormonism" must admit.

There is also another thing they must admit, and that is—that it would not be impossible for God to make known to a person, or to any-number of persons, the fact that He had revealed Himself to Joseph Smith. Therefore, as far as we have proceeded in our consideration of the subject, we have found that there is nothing absurd or impossible about "Mormonism."

But this question is often asked, "Why should God reveal Himself to Joseph Smith?" The first answer to that question is, "Because the world had need of such a revelation." For hundreds of years the so-called Christian churches have presented a sorry spectacle. Instead of unity there has been division. Indeed, they seem to have the impression that the Lord is more pleased with confusion than He is with order. Instead of teaching the doctrine of Christ, which embraces "one Lord, one faith, and one baptism," they have taught doctrines diametrically opposed to each other, confusing and distracting mankind till they knew not what to believe. If there ever was a period in its history when the world needed a new revelation—a Divinely-inspired teacher—it is the age in which we live. The need of a new revelation, of more light from heaven, has been felt by thousands of people for ages. It was that need which led the poet to exclaim,

"Some millions must be wrong, that's pretty clear,
'Tis time that some new prophet should appear."

One day, a few years ago, a gentleman living in the Southern States of America was visited by the ministers of two of the churches in the district. They told him they had come as representatives of the people, to warn him against again entertaining "Mormon" missionaries. "You are losing the respect of the people of this community," they said, "because of your friendliness to two 'Mormon' missionaries who are proselyting in this part of the country, and we have been requested to call on you and to warn you not to show any more favors to them."

"And, pray," said the gentleman to the ministers, "What have you to say against the missionaries?"

"Simply this," was the reply, "they believe that Joseph Smith was a prophet of God."

"And do you know that he was not a prophet?" asked the gentleman.

"No," said one of the ministers, "we do not *know* that Joseph Smith was not a prophet, but we do not *believe* that he was."

"Well," said the gentleman, "I do not know whether Joseph Smith was a prophet or not; but this much I do know, if Joseph Smith was not a prophet, the Lord knows we need one bad enough."

Now, if it be admitted—and it has been admitted by thousands of people—that the world needs a new revelation, a new prophet, it is reasonable to believe that God would supply that need. He has provided for both the temporal and spiritual needs of men from the morning of creation to the present time, and will continue to do so. When man through transgression fell, the first thing which the Creator did was to provide a Savior for him, that he might be redeemed and brought back into His presence and favor, and be crowned with eternal life. Of this we can feel confident

that the Almighty has not lost any of His interest in man's salvation.

When God's relationship to man is considered, it is all the more reasonable to believe that, when He beheld him groping about in darkness, unable to find the way, He would give him light to guide his footsteps in the right path. A short time ago the son of a wealthy merchant in America was taken suddenly ill and lay at the point of death. His father was in a distant part of the country, but, on hearing of his son's condition, he immediately chartered a special train and rushed with all possible speed across the continent to the bedside of his dying son. This exhibition of human compassion is but a dim shadow when compared with the compassion which dwells in the bosom of the Eternal Father.

So I say, the need which the world had in these last days for a new revelation from God was a sure prophecy that He would supply that need. And so He has. He has given a glorious revelation of Himself and His Son, Jesus Christ; He has restored in its fulness the everlasting gospel; He has raised up prophets and wise men to teach their fellow-men the ways of the Lord, that they might walk in His paths; He has re-established the true Church of Christ on earth, and has sent out invitations to people of all nations to become members of it; He has commenced the great work of gathering His elect from the four quarters of the earth; He has done all this, and a great deal more, and has raised up tens of thousands of witnesses to testify to the truth of these things.

The evidence of the truth of "Mormonism" stands out as distinctly as a mountain in the sunlight, and yet there are but few who believe it. This is not to be wondered at. It was the same in the days of Christ and His Apostles. Notwithstanding the evidence which God gave to the world concerning the divinity of His Son Jesus Christ, and of the truth of the doctrines which He taught, there were only a few who believed in Him and accepted His gospel. The reason that more people did not believe in Christ was because belief in him cost so much. In order to become disciples of the Messiah, and to be members of His Church, men were required to abandon the false doctrines they had been taught and which they had received. They had also to deny themselves, take up their cross and follow their Master through good and evil report. "Mormonism" makes the same requirements, therefore it is not surprising that there is so much skepticism concerning it.

When the writer was on a mission in Great Britain, he and several missionary companions were invited to dine out one evening with a minister of the English Church. During the evening the reverend gentleman put his hand into his pocket and took out a little book—"The Voice of Warning." "I consider that little book," said he, "one of the best publications that ever came from the printing press. My brother, who is a member of your Church,

made me a present of that book before he emigrated to Utah. "And now," he added, "I am going to make a confession to you gentlemen, and that is, that I believe every principle of the "Mormon" religion. Last Sunday I preached a sermon on salvation for the dead to my congregation."

We were not a little surprised at the gentleman's confession. "If that be the case," said one of the missionaries, "Why do you not join the Church?"

The minister smiled and shrugged his shoulders. "I am in charge," said he, "of a splendid church here. I have a large parish and a good salary. I believe I am doing good. My people think a great deal of me, but if I were to join the 'Mormon' Church no one would have any use for me."

I believe there are thousands of people in the same condition. It has been said that "if the loss of the eyes was the penalty for believing in the existence of Jupiter's moons, there would be a great deal of skepticism on the subject." As belief in "Mormonism" requires the sacrifice of so much, it is not surprising that there are so few who will accept it.

Salt Lake City.

W. A. MORTON.

COMING TO CHRIST.

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6: 44.) A superficial reading of this text might lead one to conclude that God has only a select few whom He draws to the Savior, and that all others have no chance of coming unto Him. It is an obvious fact that not many of the human race are drawn unto the Great Teacher in this life. There must be a reason for this. Whom does the Father draw unto the Son? and why?

To say that God discriminates between His children would do away with the common fatherhood of God and the brotherhood of man, a cardinal teaching of the Savior. If, then, we are all the children of God, it must follow that He is interested in all of us. Is it not the purpose of both the Father and the Son to accomplish the salvation of the human race? If so, then He is willing and anxious to draw every one to the Son that will permit Him. What! says the objector, cannot God draw every man unto Christ if He desires? Well, no one would argue that it is impossible for the Almighty to do so, but from our knowledge of mankind we must conclude that He does not do so. The system of attempting to drive or compel men to come to Jesus has been instituted by men, not by God. The divine plan is to leave man free to act for himself, to work out his own salvation. God is ever ready and willing to help man in his efforts, ever anxious to love, persuade, and draw men to Him, if they will accept His assistance. The

reason that men are not drawn to Christ then must be with themselves.

What is the reason, then, that more men are not drawn unto the Son? It is because they have no desire, or fail to put themselves in a condition whereby the Father can draw them. They fail to recognize that the spiritual universe is governed by natural law. The spiritual and the physical world are alike governed by law. Men of science are unanimous to-day in the belief that for every effect we see in the physical world there is an adequate cause. The creations are governed by law and order. Nothing that we see in nature comes at random, but is the result of some previous cause. The principle of cause and effect is a thoroughly established one. The Savior's interrogation, "Do men gather grapes of thorns, or figs of thistles?" (Matt. 7: 16), should be sufficient to set at rest all controversy as to the correctness of this principle. Did a farmer ever reap a crop without first sowing? No; if he wants to raise a good crop of wheat he must first prepare the soil and plant good seed. When he has done this he has contributed his part toward the production of the crop; the germination of the seed, the subsequent growth, and the final increase is due to the operation of natural laws. It would be absurd for the housewife to expect to make a desired cake without using the necessary ingredients. How futile it would be for a man to think he could become a skilful violinist without practice. Thus we might examine every phenomenon or effect in the physical world and find that there is and must be a cause for it, and if we want to produce any desired effect we must bring into play the required cause.

If the principles of Christianity are not as sure and reliable in their sphere as are those of the physical world, then there is no efficacy in them. If by complying with the laws of Christianity a man does not become a true Christian, and does not gain the promised reward, then is Christianity useless.

We now come to the vital question: How are we to come unto Christ? How shall we obtain the desire? Provide the cause and the desired end must inevitably follow. It is within the power of every intelligent being to provide this cause. Let us go to the Scriptures—the word of God—to find what is required. Peter gives us the necessary information in Acts 10: 34, 35. He says, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted of him."

From this it is plain that God accepts every one who fears Him and works righteousness, irrespective of nationality. His Spirit is universal as the dew of heaven; and as the flowers that open their corollas to the gracious spray are refreshed, so will we be enlightened by the Spirit of God if we will open our hearts to receive it. If we will do our part, God will do His, and the result

must follow. We must arrange the conditions, and God will surely fulfill all His promises.

The first step in arranging this cause is to have a desire to know God's will concerning us. This, followed by a persistent endeavor to comply with the laws of righteousness as taught by the Savior, is the means whereby we are enabled to come unto Him, and a guarantee of being "raised up at the last day."

Cardiff.

JOHN E. BOWEN.

FAITH.

A THOROUGH understanding of the fundamental principles are essential to the acquirement of a perfect knowledge of any art or science. A person cannot solve equations in algebra unless he has first learned the key principles of the science. If this is true in the arts and sciences, which do not tend directly to save a person in God's kingdom, how much more true is it in regard to the science of theology, which must be understood and grafted into our lives in order to become heirs with God and joint-heirs with Jesus Christ. Hence a great importance is attached to a thorough knowledge of this first principle of the science of salvation.

The Apostle Paul defines this principle: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.) In one of our leading Church works the definition is given: "Faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings." The apostle further says: "Through faith we understand the worlds were framed by the word of God." (Heb. 11:3.) Therefore, faith is the principle of action in immortal as well as mortal beings.

Faith is produced by evidence: this is true of false as well as true faith. A false faith is the product of untrue evidence, and a true faith is produced by true evidence; and, though there may be many instances in which true evidence may fail to create faith in the skeptical mind, and wherein false evidence may fail to produce faith in the over-credulous, yet when faith, be it true or false, is created it is produced by evidence.

When the Son of God was upon earth in the flesh He went about healing the sick, cleansing the lepers, causing the dumb to speak, raising the dead and doing many mighty works. He was scoffed at, and finally put to an ignominious death on Calvary. On the day after the crucifixion, the chief priests and Pharisees remembered the saying of the Lord, that after three days He would rise again, and they requested Pilate to place soldiers to guard the sepulchre, so that the disciples could not take His body away and say He had risen from the dead. Pilate granted them this request, and the sepulchre was sealed with a stone, and

Roman soldiers were placed to guard it. How vain the works of man in trying to thwart the purposes of God! A short time subsequent to this an angel of the Lord, armed with the keys of the resurrection, came down from heaven and the guards "became as dead." The spirit, which had been on an important mission to the antediluvians, entered His immortal body, and Jesus came forth from the silent tomb, the first fruits of the resurrection.

As soon as the watch had recovered sufficiently, they "came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." (Matt. 28:11-15.)

Here perjury, dishonesty, opposition to the purposes of Jehovah, and bribery, being assured protection from the penalty for such a crime, published to the world false evidence, and that, too, in regard to the most important event that has ever transpired upon the earth. The false evidence given to the Jewish nation produced in the minds of the people a false faith, which exists to-day and will continue, no doubt, until Jesus shall come in power and glory and "stand upon the Mount of Olives," and they shall look upon Him whom their forefathers put to death. Then the inquiry shall be made, "What are these wounds in thine hands? Then He shall answer, those with which I was wounded in the house of my friends." (Zech. 13:6.)

On the other hand, we have the evidence of those who went to the sepulchre on the first day of the week, and, not being able to find His body, began to inquire and found they were speaking to the risen Redeemer. Subsequent to this, He showed Himself to the eleven apostles, who were assembled together in an upper room, and said unto them:—"Behold my hands and my feet, that it is I myself: Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)

Here we have an accumulation of evidence that Jesus was resurrected from the dead, and the evidence has gone forth to the world, with the result that thousands have received joy and peace of mind in the knowledge that Christ has risen and made it possible for all to come forth from their graves.

In view of these facts, how necessary it is that the evidence upon which we build our faith be true, and more particularly in the plan of salvation. If our faith is based upon true evidence, and we live up to "every word that proceedeth out of the mouth of God," we will gain power, glory, dominion and endless increase of knowledge in God's kingdom.

Southampton.

GEORGE O. STODDARD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 14, 1911.

CHARLES W. PENROSE, SECOND COUNSELOR IN THE FIRST PRESIDENCY.

A CABLEGRAM from Salt Lake City, dated Friday, December 8th, 1911, brought the interesting and pleasing announcement that Elder Charles W. Penrose, of the Council of the Apostles, had been elevated to the office of Second Counselor in the First Presidency. The appointment was made on Thursday, the 7th, and will be gratifying and altogether satisfactory to a host of admirers and friends in both the Old and the New World, as well as to the saints generally throughout the Church.

President Penrose was born February 4th, 1832, at Camberwell, London, England. He joined the Church of Jesus Christ of Latter-day Saints in London, May 14th, 1850, and from that day to this has led an unusually busy life. In movement he is quick and active, and at the advanced age of seventy-nine steps out with a nimbleness that is characteristic of men of forty-five and fifty. With a strong physique and keen intellect, he invariably addresses himself to the duty at hand with irresistible vigor, and usually works with such rapidity, that he has already accomplished in four score years a work of sufficient magnitude to cover a hundred years of the ordinary individual's life.

A brief reference to his achievements will not be inappropriate at this time.

In January, 1851, when not yet nineteen years of age, he was ordained an elder and sent on a mission to Maldon, Essex, in his native land, to preach the gospel, "break new ground" and build up branches of the Church. As a result of his labors, branches of the Church were established in Maldon, Danbury, Chelmsford, Colchester and other places, consisting of many persons whom he baptised, some of whom have since emigrated to Utah. Under this appointment he labored actively for seven years.

He was next called to preside over the London conference, and subsequently over the Cheltenham, Worcestershire, Monmouthshire and Herefordshire conferences; and later over the Birmingham pastorate, consisting of the Birmingham, Warwickshire, Staffordshire and Shropshire conferences. During the three years of this service, in which he preached the gospel of the Redeemer, he wrote many theological articles for the *Millennial Star*, as well as having contributed to the same publication many of those

beautiful songs of Zion which in later years have cheered the hearts and comforted the drooping souls of thousands.

In 1861 he emigrated to America, being one of six hundred and twenty "Mormon" emigrants who booked with the sailing ship *Underwriter*. They were thirty days on the water between Liverpool and New York. Elder Penrose crossed the plains, driving his own ox team, with his family and his wife's relatives, and was eleven weeks on the way. During his three years' residence in Farmington, Davis Co., Utah, he was ordained one of the presidents of the fifty-sixth quorum of Seventy.

In the fall of 1864 he taught school in Cache Valley.

In April, 1865, he was called to fill a mission to Great Britain. In crossing the plains a second time with a mule team, going east, he was thirty-six days in reaching Omaha. The Indians were very hostile at the time. He reached England in safety, and in February, 1866, was appointed to preside over the Essex conference, and on the 6th of June following was appointed president of the London conference. The last two years of his mission he assisted in editing the *Millennial Star*, under President Franklin D. Richards. He returned to his home in Utah in the fall of 1868, after an absence of three and a half years.

He next engaged in mercantile pursuits in Logan, and on May 1st, 1869, Elder Penrose became secretary and treasurer of the Logan Co-operative Institution. He also acted as a home missionary, traveling and preaching on Sundays.

In January, 1870, he moved to Ogden, Utah, to take editorial charge of the *Ogden Junction*, a semi-weekly newspaper. The *Ogden Junction*, under his editorship, became a very popular and successful newspaper.

He was elected a member of the Ogden City Council in February, 13th, 1871, and did good service under this appointment.

In 1874 he was elected a member of the Utah Legislature, and took an active part in all matters relating to that interesting session. He introduced a number of important bills, drafted public documents and rendered other valuable service for which his natural endowments and wide experience amply fitted him.

In January, 1877, at the solicitation of President Brigham Young, Elder Penrose became associated with the *Deseret News*, under the general editorial managements of Hons. George Q. Cannon and Brigham Young, Jr.

In the year 1880 he was made Editor-in-Chief of that influential journal, and remained so for years. During the year 1880 he again served in the Utah Legislature, and was re-elected and served in the legislative session of 1882. All through this busy period of his life, he was doing editorial work for the *Deseret News*, which made a heavy draft on his vital forces, but he ever appeared equal to the task.

In August, 1884, he was appointed second counselor to President

Angus M. Cannon in the presidency of the Salt Lake Stake of Zion, by far the largest and most important Stake of the Church. He filled this office with signal ability.

In 1885 he was sent on a brief mission to the States, and while absent from home was appointed to take a second mission to England. He reached Liverpool in due time, and under the presidency of Daniel H. Wells, then president of the European mission, was given charge of the London conference. He also assisted in the editorial work of the *Millennial Star*. He attended conferences with President Wells all over England, Scotland and Wales. He also accompanied him on his Continental tour through Denmark, Sweden, Norway, Germany and Switzerland, returning to England by way of Paris. After returning from this mission, he resumed active work as editor of the *Deseret News*.

When the *Deseret News* was leased by the Cannon's, October 1st, 1892, Elder Penrose's services were secured by the *Salt Lake Herald*, and he was appointed one of its editorial staff. In 1893 he became editor-in-chief of the *Herald*, and continued in that important post until the fall of 1895, when he was appointed by the First Presidency to assist in the Historian's office. At the general conference, April, 1896, he was sustained as Assistant Church Historian.

In January, 1899, by appointment of President Lorenzo Snow, he resumed his labors as editor-in-chief of the *Deseret News*, which rapidly sprang into new life, and has since increased in circulation and influence until it is now read in every settlement of Utah and surrounding regions. It is also read in many parts of the earth, being subscribed for and distributed by the "Mormon" missionaries and by others.

In addition to the multifarious duties that claimed the attention of Elder Penrose in connection with the *Deseret News* and his ecclesiastical callings, he found time to write some important books and pamphlets setting forth in clearness and accuracy the doctrines of the Church, of which the following is a partial list: "Mormon Doctrine," "Blood Atonement" and the "Mountain Meadow Massacre," completely refuting the common stories in relation thereto; "Priesthood and Presidency," "Rays of Living Light," "A Spirited Controversy."

He is also the author of many beautiful sacred songs which will be found in the hymn book and are to-day being sung by thousands and tens of thousands of Latter-day Saints. The words of the following songs have become as familiar as household words to the people of Zion. "O ye mountains high," "School thy feelings, O my brother," "Should solemn covenants be forgot," and "Up, awake, ye defenders of Zion!"

In July 1904, Elder Penrose was called to fill a vacancy in the Quorum of the Twelve Apostles, for which his active life and ripe experience had fully qualified him.

He traveled and preached and officiated in the ordinances of the gospel in the Stakes of Zion quite extensively until October 15th, 1906, when he was called a third time to go abroad, having been appointed to the Presidency of the European mission. He was absent from home three and a half years and accomplished a great and good work. His time in the mission field was chiefly occupied in visiting the thirteen conferences of the British mission regularly twice a year, and occasionally the missions on the Continent—namely, the Scandinavian, Swedish, Netherlands and Swiss and German Missions. Added to this important duty was the obligation of editing the *Millennial Star* and of looking after an extensive correspondence. He returned to the valleys of the mountains June 11th, 1910.

His present appointment is a fitting climax to a long life of earnest endeavor, actuated by a spirit of loyalty and devotion to his people and to his God. The *Millennial Star* tenders him its sincere congratulations and trusts that his life may be spared for many years to minister in the higher calling and dispense blessings of comfort and counsel to the Latter-day Saints.

RUDGER CLAWSON.

DR. JAMES E. TALMAGE, THE NEW APOSTLE.

THE cablegram that brought the news of Apostle Charles W. Penrose's advancement to the office of Second Counselor in the First Presidency of the Church, also brought word that Dr. James E. Talmage had been chosen to fill the vacancy in the Quorum of the Twelve Apostles.

Dr. Talmage brings to this important appointment the record of a well-spent life. He is widely and favorably known throughout the Church, not only for his eloquence of speech, but for his ability as a writer. The following productions by his pen have been most helpful to the Latter-day Saints, and particularly to our missionaries in the world in their study of the gospel: "The Articles of Faith," "The Story of Mormonism," and "The Great Apostasy." The latter work clearly shows the awful condition of the religious world to-day respecting the lack of Divine authority.

Dr. Talmage is one of Utah's foremost educators. He was a pupil of the late Dr. Karl G. Maeser and a graduate of the Brigham Young College of Provo (now the Brigham Young University). He is a worthy scholar of a worthy master. He was for many years connected with the Church school work, but, latterly, occupied the Chair of Geology in the State University of Utah. He has given lasting service to the State as curator of the Deseret Museum, which position he still fills with signal ability.

Dr. Talmage is a man of culture and refinement, and his investigations into and writings upon scientific subjects have gained him

the rare distinction of being elected a Fellow of the Royal Society of Edinburgh. There are but few men in the world as compared with the great number of learned men who win this coveted honor.

Dr. Talmage is not more distinguished as an educator than as an advocate of the gospel of Jesus Christ. He bears a strong testimony, and his sermons are clear cut, pithy, erudite and faith-promoting. He has now entered upon a field that will give him the widest possible opportunities for the exercise of his heaven-born gifts and well and wisely cultivated talents.

The *Star* unites with a multitude of friends in wishing him success in his new calling.

RUDGER CLAWSON.

SYMPATHY.

"ONE touch of fellow-feeling makes the whole world kin." "Yes," continued a wit, "but not a fellow feeling in another fellow's pocket." Sympathy is the spirit of humanity. The commercial spirit of the cold-blooded business world is killing this beautiful spirit. To "weep with those who weep, and to laugh with those who laugh," is a divine gift, but many there are who neglect this gift woefully. The cult of the dollar god is prospering. The almighty dollar has precedence with the Almighty God in the lives of many men. This may sound harsh, but it is true. Sympathy is the bond of love and affection by which each may be bound to each. Without it men become mere automatons—worth so much and no more—a commercial asset. Sympathy says to the fallen brother: "Rise and press forward: I will help you to help yourself." This is the duty of every Latter-day Saint—to be in truth their brother's keeper. Self-help is a grand gospel, but without sympathy and co-operation it is useless. No man liveth unto himself.

Sympathy is the key to true charity. God will not look hardly upon the man who makes it his pleasure to go about "helping lame dogs over stiles." "What man has made of man" is too doleful to consider at any length. The lack of sympathy is where we fall short of the fulness of the stature of the God-man Jesus. Practical sympathy—I use the word "practical" advisedly—but nevertheless sympathy which is not practical is not sympathy at all. Sympathy is the fruit of true love.

Sympathy feeds the poor, clothes the naked, whilst antipathy looks upon them as a painfully necessity, and says there will always be poor, so what matter. If they want to better their conditions, let them get out and hustle. Of course we are sorry, but we cannot help them. We have our own interests to look after. We wish them well. "And one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not

those things which are needful to the body, What doth it profit?" Sympathy, coupled with the gospel, is the Divine instrument with which Christ is going to regain His fallen brethren. "Neglect not the gift which is within you." Its cultivation will bring about that oneness of His people for which Jesus the Christ yearned—the oneness of spirit and purpose.

"The rank is but the guinea stamp." Wealth is oftentimes the foe to sympathy. The Son of man came and had not where to lay His head, yet He was the greatest sympathiser the world has ever seen. "A man of sorrows and acquainted with grief," He disseminated the fruits of His great sympathy amongst the children of men. We are all brethren, having one father—God.

Salt Lake City.

AUBREY PARKER.

A PRECEDENT.

AMONG the various objections offered to the truth of the restored gospel and one of the most common is that of the so-called absurdity of our belief in continuous revelation from God, and the claim advanced by the Latter-day Saints that God the Father, and His Son, Jesus Christ, personally appeared in vision to the boy-prophet Joseph Smith. The extreme youth of Joseph at the time of his vision is urged as a very strong point in disparaging our claim.

In all matters of secular law as pertaining to earthly governments, when any difficult problem is brought to notice, a similar case—an instance surrounded by like circumstances and conditions—is assiduously sought after by the counsel employed in the matter. The finding of the former court is held up by the counsel as an example for the present court to follow; and if all conditions are similar, seldom indeed does the latter court render a decision contradictory to that handed down by their predecessor. In like manner, if an instance can be found which corresponds to the vision of Joseph Smith, when a boy, it will greatly strengthen and support the claim made by the Latter-day Saints, while it will proportionately weaken and destroy the argument of their opponents. Can such an instance be found and brought forth? There is one that is accepted alike by Jew, gentile and "Mormon."

Contained within the lids of our Bible is an instance of almost exact similarity. Of the family from which sprung the Prophet Samuel but little is known. His father was no illustrious personage, neither of great renown throughout ancient Israel, and of his mother even less is known. Both, however, were persons of great faith. The same may be truthfully said of the parentage of the boy-prophet of this dispensation. The boy Samuel was brought up in the fear of the Lord, and his parents were ever watchful that he, as far as possible, should keep inviolate the commandments of God. The same can be said of the instruction and care

exercised by his parents throughout the childhood of Joseph Smith. Not only in the rearing of the two children can we find parallel circumstances, but the condition of the people generally was very similar at the time of Joseph's vision to that in the time of Samuel. We read, "And the word of the Lord was precious in those days; there was no open vision." (I. Sam. 3: 1.) Because of the absence of "open vision" during the youth of Joseph, the learned divines of the day had been led to declare that the heavens had been sealed as brass overhead, and that no further vision was necessary; "and the word of the Lord was precious in those days," as it ever should be. In regard to the reopening of vision, in both instances the Lord chose an untutored boy as His instrument. The Prophet Samuel had attained but to the age of six years when "the Lord came, and stood and called as at other times, Samuel, Samuel." (I. Sam. 3: 10.) The Prophet Joseph Smith had advanced in years to the age of fourteen when first the heavens were opened unto him, as he was in the woods praying to the Lord for guidance. Here is a precedent of such remarkable similarity that none who give it serious thought will ever, for a moment, entertain the idea that the youth or age of a chosen servant of the Lord cuts any figure whatever. It is written, "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." (Psalms 8: 2.) Again we read: "And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise." (Matthew 21: 16).

Chesterfield.

EDWIN D. HATCH.

FROM THE MISSION FIELD.

Baptisms.—On Sunday, November 26th, 1911, two persons were initiated into the fold of Christ by baptism in the Latter-day Saints' Church, Pitsmoor, Sheffield (Sheffield conference). Elder C. Clyde Brown officiated.

Hull Conference Elders Celebrate Thanksgiving.—On Friday, December 1st, 1911, all the elders in Hull conference met at 1 College Street, Hull, to celebrate Thanksgiving Day. A delicious turkey dinner was enjoyed. The spirit of thanksgiving was abundantly manifest, and all had a delightful time together. On Saturday a departure was taken from the usual Priesthood meeting and the question, "Resolved, that we are worshipping on the right day," was discussed. Two elders took the negative and two the affirmative, with the remainder as critics and judges.

Swiss and German Mission.—President Thomas E. McKay, of the Swiss and German mission, writes from Leipzig under date December 1st, 1911, as follows:—"In Frankfurt-on-the-Main, Hamburg

and Chemnitz we held the best, and I believe the largest, conferences I have thus far attended in our mission. We also held 'record-breaking' meetings in branches of the Stuttgart conference; also in Bielefeld, Hanover, Braunschweig, Einsbeck, Kiel, Lübeck, and in the branches here in the Leipzig conferences. We hold our last meeting in this conference to-night in Gera. On Sunday we hold meetings in Werdan in the morning, Zwickau in the afternoon, and Plauen at night. This completes our work in the Dresden conference. We have also met all the elders of these conferences, and also the Breslau conference elders in Priesthood meeting capacity. They are all working hard, and are determined to make this a record year if possible."

Releases and Departures.—Elders A. D. Nichols, Elmer J. Hancock and William B. Pendrey, have been honorably released from their labors in the British mission, and sailed for home November 30th, 1911, per s.s. *Corsican*. Elders Sterling B. Talmage, Clarence S. Shaw, Thomas F. Winterton and Jesse Y. Peterson have been honorably released from their labors in the British mission and sailed for home December 7th, 1911, per s.s. *Laurentic*. The following named missionaries have been honorably released and sailed for home December 8th, 1911, per s.s. *Hesperian*: From Great Britain—Fred. C. Clark, James W. Fitches, John B. Hirst, Walter H. Bolton, S. L. Corbridge, V. J. Danielson, William R. Webb. From Scandinavia—Andrew Funk, Christian Nielsen, Peter Johnson. From Switzerland and Germany—Frank K. Arnold, Charles H. Ruchti. With the company were fifteen emigrants, in charge of Elders James W. Fitches, Walter H. Bolton and Frank K. Arnold.

Successful Socials.—On Wednesday, 29th November, 1911, an enjoyable social was held at the hall, 20 Elm Road, Portsmouth. The building, which had been recently renovated, was tastefully decorated for the occasion. A splendid program was rendered. Refreshments were served by the Amusement Committee of the branch. Games and dancing were afterwards indulged in, and much enjoyed by all. Many friends were present, to whom we are indebted for the loan of a piano as well as for some of the numbers on the program. Socially, the evening was a decided success.

A well-attended social was tendered Elders William G. Gidney and J. W. Fitches, Monday, November 26th, 1911, by the Norwich branch (Norwich conference). Elder Gidney is leaving for Birmingham, where he will continue his missionary labors. Elder Fitches has been released to return home, after spending twenty-five months in the mission field. Part of the evening was spent in songs and recitations, after which many lively and interesting games were enjoyed. Refreshments were served by the Relief Society sisters.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIX.—“THOU ART THE CHRIST.”

I. PETER'S TESTIMONY.

1. The occasion (Matt. 16: 13, 14; Mark 8: 27, 29). (a) Place—on the way to Cæsarea Phillippi. (b) Due to rumors and diverse opinions. Jews believed that the prophets of old would appear among them (see Matt. 14: 1, 2; Mark 6: 14; Luke 9: 7).
2. The Savior's questions to Peter. (a) “Whom do men say that I am? Note that no report appears that the people regarded Jesus as the Messiah. (b) “But whom say ye that I am?”
3. Peter's reply. (a) The confession—“*Thou art the Christ, the Son of the living God.*” (b) Source of this testimony—revelation from the Father (Matt. 16: 15-17; Mark 8: 29; see also I. John 2: 22; 4: 15).
4. The Lord's prediction. (a) The text—“Upon this rock I will build my church.” (b) The “rock”—revelation; a firm support; a distinguishing characteristic of Christ's church (Matt. 16: 18; Eph. 2: 20-22). Note that revelation implies the existence of revelators.

II. OTHER CONFESSIONS THAT JESUS IS THE CHRIST.

1. By Andrew and Nathanael (John 1: 41-49).
2. By the apostles (Matt. 14: 33).
3. By Peter on another occasion (John 6: 68, 69).
4. By evil spirits (Matt. 8: 28-34; Mark 1: 24; 3: 8-11; 5: 1-18; Luke 4: 34-41).

Note that belief or knowledge such as was professed by these wicked spirits is devoid of saving power (see James 2: 19).

DIED.

TIPPLE.—At Cardiff, August 28th, 1911, of spinal trouble, Matilda Ellen, the beloved daughter of William T. and Mary Lewis Tipple, aged nine years. Utah papers please copy.

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